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ABSTRACT

Much of today's multicultural education is ethnocentric and has little apparent concern for cross-cultural contacts, our best hope in ameliorating racism. Increasingly, multiculturalism exalts particular racial and ethnic pride at the expense of social cohesion of the American society as a whole. However, the notion of a "common American culture" has become suspect because it is seen as white, Eurocentric, and elitist. Since most people agree that no one can learn much without content, the question becomes, Whose history is taught? In reviewing debates on multicultural education, the fact that the United States social and economic system is based on the western tradition is emphasized. Another issue in multicultural education is that educators are generally not comfortable with teaching about alternate cosmologies or religions, but these are essential elements for understanding other cultures. Management education in both business and public administration has generally ignored multicultural issues. The ways in which the North Dakota state department of education is "managing" multiculturalism are discussed, including policies, staff development and training, personnel practices, research, and advocacy. Appendices contain a list of 8 findings on 420 teacher training institutions relative to multicultural education, and a chart showing numbers of persons in administrative positions by gender and race in the university systems of North Dakota, South Dakota, Montana, and Wyoming. (SV)

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The Bonfire of the Buffalo Commons
A Multicultural View From the Mid-Continent

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THE BONFIRE OF THE BUFFALO COMMONS:
A MULTICULTURAL VIEW FROM THE MID-CONTINENT

Clarence A. Bina, Ph.D.

> *The evil that is in the world always comes from ignorance, and good intentions may do as much harm as malevolence, if they lack understanding. On the whole men are more good than bad; that, however, isn't the real point. But they are more or less ignorant, and it is this that we call vice or virtue; the most incorrigible vice being that of an ignorance which fancies it knows everything...*[1]
>
> *- Albert Camus*

In what follows I shall develop a perspective on managing multicultural issues in educational communities in those Midwest states whose populations are largely monochromatic: white. This perspective, my perspective, while focusing mainly on the North Dakota state education agency, will also range widely in human experience and the educational enterprise. Like the educational process itself, which is driven by and derived from the context in which it occurs, this piece takes its context from my heritage, my reading, my academic training and experiences, my work history, and my daily engagement of the media and the profession of education in its many manifestations.

In this fashion, my essay is more representative of a thought piece than a carefully argued apologetic, for the topics engaged will touch on history, demographics, definitions of culture, educational theory, worldview analysis, international business, and the recent institutional practice of managing multiculturalism.

In this essay, the Mid-continent Regional Education Laboratory (McREL) asked that I represent the point of view of the "white-male-dominant-culture" perspective. While I qualify on the first two points through sheer circumstance of biology, I take the cultural aspect of "dominance" to mean that of being a member of the majority race, with no denotations of control or rule implied. And, while I welcome the opportunity to take this point of view, McREL's offer was a Hobson's choice.

BUFFALO COMMONS: A LOST FRONTIER?

One of the anomalies of the McREL region is that it serves the extremes of the demographic spectrum: the major and racially diverse cities of Denver and Salt Lake City and the rest of the region--rural, sparsely populated, and largely white. Indeed, much of the McREL region does not engage the American memory: recall the 1970's regional epithets "The Forgotten Quarter" and "The New Appalachia," and "North Dakota" as the frequent butt of comics' jokes? More recently, *Newsweek's* feature, "America's Outback," included North Dakota, South Dakota, Montana, and Wyoming in its list of six western states characterized in hinterland descriptions as **remote, exploited, ignored, and deadened country** where "small towns hemorrhage their young" and "...desolation encompasses an enormous swath of land. It is a lost frontier, an abstraction to urban Americans...."[2] With little sense of humor and a Chamber of Commerce sense of zeal, economic development groups, townspeople, and farmers in North Dakota continue a dialogue of denial with Frank and Deborah Popper (Rutgers University) who predict that the outmigration of people from the Great Plains states will soon leave the land devoid of enough people to sustain a culture. Centering in North Dakota, the void they call "Buffalo Commons" will revert to prairie grasses and serve as game habitat for wild life, namely bison.[3] So, it is with mild irony that I take in part the title for this piece from scholars 1371 miles away whose interest is the American frontier.

That North Dakota will continue to lose population through the year 2000, unless significant social-cultural-economic changes reverse the tend, is an unrefutable demographic fact[4]--a fact that the North Dakota State Education Agency and local education agencies deal with daily.

So, again what does it mean to write from the white-male-dominant perspective in a Midwestern state? In North Dakota, *as elsewhere,* it means that history, geography, climate, and everything else that goes into that mix called "culture," provide the context. And, in the context of North Dakota it means living and working in a state that is marked by transitoriness, by impermanence, by people (Indians and others) who came to the land and left.[5] Why?

> The prairies were too big, too lonely, too cold, too empty. In short, adjustment was too difficult. Survival in North Dakota, not only of individuals but of whole peoples, hinged on that question: could they adjust to the unique Dakota surroundings?[6]

Those immigrants from which my heritage arrives, Czech, were white--but hardly dominant; rather they were "...outsiders...lowest on the status ladder."[7] Thus, it is with qualification that I approach multiculturalism from a white-male-dominant point of view. My point is that "dominance" is, culturally speaking, relative. The other point I want to establish here and develop later in the piece is that historical ignorance and wrong-headed notions of one's ethnicity and/or race can inhibit or even prohibit the *valuing* of multiculturalism in our communities, places of work, and schools. And further, unless our multicultural values contribute to the common culture of our democratic republic and contribute to responsible citizenship essential in sustaining the guarantees of individual freedoms and the common welfare, then ethnocentrisms--a perversion of authentic multicultural education--should be questioned and challenged at every occasion.[8]

Thus, as this conference provides a forum for the exchange of views on cultural diversity,

I offer, in a spirit of positive dialogue, this essay, knowing that reasonable people may disagree with it.

THE CZECH PARADIGM

Once an English teacher, always an English teacher goes the old saw. In this vein, as I admonished students in college-level composition courses for a decade, I will write about what I know. Recalling McREL's beseechment to take the white-male-dominant perspective, Clarence A. Bina's biographical sketch follows: American citizen, forty-nine years old, male, married, two children, employed by the North Dakota Department of Public Instruction (Director of Special Projects), MA (1966) and PhD (1975) in English and MPA (1982). In the context of this conference, what does my gender, ethnicity, education and so forth mean? It merely establishes reference here for the discussion to follow.

As an American citizen, I support my family, community, and country. Nothing heroic or jingoistic, and I do try to "change things" through the political process. As a married man (to the same woman for twenty-six years), I do not relate well, if at all, to the new male movement with its drumming, journeying, sweat lodges, and pagan rituals[9]. However, Robert Bly and Sam Keen, the male consciousness gurus, may be on to something[10]. Growing up on the prairie where outdoor sports were a tradition, learning to be a "wild man" and "warrior" eludes me.

When pressed for an ethnic background, I claim a fourth-generation Walsh County (North Dakota) Czech heritage. Going back several generations, the Bohemia Bina clan was either peasant or craftsmen and unwillingly served the Habsburg Empire.[11] As for *ethnic purity*, history leaves no record of the first Gaelic inhabitants of Bohemia (400 B.C.). These "first" Czechs were eventually "subjugated, absorbed, killed off or chased out of the country by the Germanic tribes...."[12] No royalty, no statesmen, no inventors, maybe a brewer or two in the lot. *Sic transit gloria mundi.* White Eastern European, yes. Anglo, no. Later, Czech immigrants in North Dakota did not emerge as political or social leaders. Not to claim any biological determinism on the other hand, my forebearers did come from the rationalist "free thinker" sect, indifferent to Catholic clergy, when not absolutely anticlerical, the priests serving Rome which was in league with the Habsburgs.

My degrees reflect my philosophy and profession--humanism and management. I work in and for a state education agency, known derisively to many as a bureaucracy or as an institution. When piqued, I have to occasionally remind myself that it was *good* bureaucrats (and their work) that led to the resignation of a United States President.

We have two children, and I reject the descriptor "straight" as a politically correct term characterizing my being.

REGRESSIVE ORTHODOXIES

There is no need here in discussing how this country became a multiracial society, and only bigots and white supremacists continue their send-them-back-where-they-came-from mantra (ignoring who was here first). The issue at hand for all of us is to understand the current multicultural debate in the media, on campuses, and in ethnic communities. That this debate is often characterized by acrimony, name-calling, and ignorance of or willful misrepresentation of world history confuses the intent of multicultural education--indeed, of all public schooling--to educate people to become responsible people who will support our democratic way of life by becoming informed and productive citizens.

It is my contention that much of what now--as opposed to the 1970s--falls under the rubric of multicultural education is "ethnocentric," and, as such has little apparent concern for cross-cultural contacts, our best hope in ameliorating racial stereotyping, biases, and prejudices.[13]

Time magazine's recent cover story aptly and succinctly poses the problem in its title: **"Whose America? A growing emphasis on the nation's 'multicultural' heritage exalts racial and ethnic pride at the expense of social cohesion."**[14] The writer sees the ungluing of our "social cohesion" by omniscient race-informed arbiters on all matters multicultural:

> Ultimately, multicultural thinking, for all its nods toward pluralism and diversity, can lead to several regressive orthodoxies. One is the notion that truth is forever encapsulated within collective identities, that what white males or females or blacks or Hispanics or Asians know about their experiences can be communicated only imperfectly to people beyond their pales. Those without the experience can never really know its essential features. The authority of any statement is locked within the skin of the speaker.[15]

If true, does this mean that I can only speak informedly to and about white males? And what about the SEA equity staffs in McREL's region? No matter how well-read and extensively trained, no matter how empathetic and racially/ethnically their consciousness, can women only "know" women's issues, blacks black issues, Indians Indian issues, Armenians Armenian issues....? Surely, this is gender-race authoritarianism. Did not biological determinism die in the 1950s?

CULTURAL COHESIVENESS, CULTURAL CORES: CLIO'S CONUNDRUM

Many multicultural education enthusiasts deny that students can or even should be taught mainstream American values, "mainstream" being equated with "white." In a like manner, any notion of a "common American culture" is suspect because it *is* invariably Western, i.e., pejoratively Eurocentric, elitist, and privileged. Gilbert T. Sewell, the editor of *Social Studies Review* in "Common Culture and Multiculture," put it thus: "...the adversaries of Eurocentrism believe [that] to emphasize Western civilization is limited, culturally imperialist, false."[16] Whatever the contributions of ethnic groups to the American culture, and there are many, that this country was founded on the social and economic principles of Europe is a commonplace. Our language, political institutions, legal systems were largely derived from Britain. As Arthur M. Schlesinger, Jr. states in his recent book *The Disuniting of America*, a critique of the "cult of ethnicity,"

> For better or for worse, American history has been shaped more than anything else by British tradition and culture. Like it or not, as Andrew Hacker, the Queens political scientist, puts it, 'For almost all of this nation's history, the major decisions have been made by white Christian men.' To deny this perhaps lamentable but hardly disputable fact would be to falsify history. But history can also be falsified by suppression of uglier aspects of Anglo rule--callous discrimination against later immigrants, brutal racism against nonwhite minorities--and by the creation of filiopietistic myths.[17]

FILIOPIETISM: FATAL FEALTY?

As described by Diane Ravitch, an anathema to Afrocentric purists, filiopietism, "the excessive reverence for one's ancestors,"[18] results in dubious curriculum reforms, particularly as filiopietism is used to prop up racial pride, i.e., self-esteem in children or adults. Ravitch also views *filiopietism as a bad history:*

> It teaches children that their identity is determined by their 'cultural genes'. That something in their blood or their race memory or their cultural DNA determines who they are and what they may achieve. That they must immerse themselves in their 'native' culture in order to understand subject matter that is taught in school. That the culture they live in is not their native culture. That American culture is 'Eurocentric,' and therefore hostile to anyone whose ancestors are not European.
>
> Whether they intend it or not, the message of the particularists [ethnocentrists] implies that children who are members of racial and ethnic minorities are not part of American culture; they must look elsewhere for their heritage; and that American culture belongs to white Europeans.'[19]

In commenting on New York State's newly recommended social studies curriculum, "A Curriculum of Inclusion," Ravitch questions the idea of using history to teach self-esteem of children of any race:

> History teachers must teach children to examine issues from different perspectives, to detect propaganda and bias, and to consider diverse interpretations. If they are given the responsibility of building 'self-esteem' by teaching about the greatness of each groups, they will have to worry about saying anything that might be overly critical of any group, or that might be construed as a negative characterization of anyone's ancestors.
>
> In teaching the history of different groups in America and the world, teachers must not be expected to promote ethnocentrism. History honestly taught reveals that every group, every culture, every race has had its portion of brutality, violence, venality, internal conflict and narrowmindedness.[20] And,
>
> No race has a corner on virtue, and certainly there are many terrible chapters in Western history, just as there are in the history of all races and cultures, but Western Europe was also responsible for the democratic political tradition. The very concept, "eurocentrism," is the product of Western anthropology. Multicultural education cannot be built around a curriculum that demeans the culture of which it is a part and disparages the value of everyone who happens to have white skin.[21]

Ethnocentric history has a social cost: a fragmented society.[22]

The Bradley Commission's *Historical Literacy: The Case for History in American Education* ought to be an equity trainer's *sine qua non* for conceptualizing a balanced, intelligent, and flexible multicultural history curriculum. In it Thomas Bender argues that public culture--*read* mainstream culture, common culture, or core culture--fights cultural fragmentation and isolation: "The point is not to homogenize the experience of various groups, but rather to bring them, with their defining differences, into a pattern of relationships."[23]

Another citation from this seminal study re-enforces the point. Ross E. Dunn, an authority in African and Islamic history, avers, "If the aim of world history is, as it should be, to make sense of the larger, more extensive patterns of the past, then the patterns themselves, *not separate cultures*, ought to be the leading categories for sorting out and organizing the raw material that students will be asked to learn."[24] [Emphasis added.]

THE NEW YORK MULTICULTURAL REVISIONS

Leading the country in the multicultural curriculum revisions, and thus debate, is the New York State Board of Regents and the State Commissioner Thomas Sobol. In brief, a committee of twenty-four educators recommended in its "A Curriculum of Inclusion" (1989) an ethnocentric curriculum carrying a theme of minorities-are-victims-of-Europeans. Subsequently, another report, "One Nation, Many Peoples: A Declaration of Cultural Interdependence," drew the conclusion that history as it is typically taught is a white male perspective.[25] To clarify his recommendations, Commissioner Sobol recently sent a letter and a summary of his recommendations to all of the chief state school officers. What is and is not recommended by the New York Commissioner follows:

RECOMMENDED	NOT RECOMMENDED
Asserting the centrality of our Western political and legal values and traditions	Trashing the traditions of the West
A balanced curriculum, one which develops an understanding of both our unity as one society and our differences as sons and daughters of diverse ethnicities and cultures	An Afrocentric curriculum
Telling students the whole truth about history; and promoting greater unity in our common democratic American mainstream, partly through greater understanding of our differences	Distorting history
A curriculum that promotes understanding and intellectual competence	A curriculum of self-esteem
Attention to ethnic and cultural differences as one necessary way of understanding American history and society today--not as the sole perspective taken	A study of American history based on ethnicity or culture alone[26]

CULTURAL LITERACY AND ALL THAT--AGAIN

E.D. Hirsch, Jr., with publication of *Cultural Literacy* in 1987 and *The Dictionary of Culture Literacy* the next year, advocated, as most will recall, that core information is essential to cultural cohesion, and was, thereafter, upbraided and branded as a WASP, an imperialist, a fascist, and an elitist among other unflattering terms. In spite of Hirsch's many reiterations (and those of his supporters) that his "list" of terms is meant to grow and alter as culture changes, "The List" of some 5000 terms was and still is derided by his critics as a "Trivial Pursuit" curriculum.[27]

Hirsch's list was followed by a non-European multicultural list in *Multi-Cultural Literacy: Opening the American Mind* (1988), only itself to be eclipsed by others.[28] While creating new lists will continue, everyone agrees that no one can learn much, if anything, without content, in spite of being subjected to extensive "skills" courses. The question becomes, Whose history is taught? What kind of history will be taught?

THE CENTER OF THE STORM

The divisiveness of the multicultural education debate is best summarized in a recent issue of the *American Scholar*. Impossible to precis here, the two sides are taken up by Molefi Kete Asante (Professor and Chair of African American Studies, Temple University) and Diane Ravitch (former Professor of history and education at Teachers College, Columbia University and recent appointee as Assistant Secretary of Education for the Office of Education Research and Improvement): Asante takes the Afrocentric position, Ravitch--dare I say--takes the warts and all view.[29] Asante generalizes that white history is whitewash, and Ravitch refutes the charge, questioning the main tenet of the Afrocentric testament that classical Egyptian culture was, by race, African, that is, black.[30]

WARTS-AND-ALL ETHNICITY

A number of respected historians and social critics quoted above have pointed out the often cruel and self-serving treatment of minorities by whites in this country's history--as well as the self-corrective process of its democratic government working toward ameliorating the defacto and dejure discrimination toward minority people.

And, it is through the act of reading that we all continue to learn about our mainstream culture and the multiple cultures within it. Ethnic bibliographies of novels, biographies, autobiographies, and histories abound, describing the triumphs, accomplishments, and recognitions of ethnic groups. Granted, while the value of positive and progressive human family stories is obvious, we must also all admit that understanding comes from social criticism as it is revealed in literature, history, biography, etc. In a Cromwellian sense, then, I offer a highly eclectic three-book survey of the warts and blemishes on the white body-America as evidenced in my reading.

The Bonfire of the Vanities, the best selling novel by Tom Wolfe, is a contemporary chronicle of the social foibles (vanities) of certain WASPs, blacks, Jews, and Irish persona in New York City. Wolfe, who views New York City as a hell hole of ethnic and racial antagonisms, has as his central character, Sherman McCoy, a well-bred Yalie-yuppie Wall Street broker. McCoy, who views himself as the "Master of the Universe," is held in comic contempt by Wolfe. Why would a white novelist focus his social criticism on white vulgarly rich men with their "Lemon Tart" second-and-third wives, the white sexually loose, and on white greed? Because these are real warts. So much for white hegemony. Other ethnics are also Wolfe's targets: Hasidic landlords who bug tenants' phones, white Episcopalian liberals, and a black version of a Jimmy Swaggart, Reverend Reginold Bacon, a cunning extortionist, and black drug pushers whose walking style Wolfe labels the "Pimp Roll."

Bitter Harvest is James Corcoran's documentary accounting of the 1980's farm crisis in North Dakota and one tax-protestor group's response to it.[31] Led by Gordon Kahl, a North Dakota farmer and a member of the Posse Comitatus movement, members of Kahl's family and sympathizers engaged U.S. marshals outside a small North Dakota town, Medina, in a firefight. On Sunday, February 13, 1983, two marshals were killed and a number of others--law enforcement and Posse members--were wounded. Corcoran, a white North Dakota native, sympathetically portrays the desperation of farmers faced with low grain prices, high interest rates, and bankruptcies--an end of a way of life. His narrative describes why desperate people do desperate things like joining groups like the Posse Comitatus, a right-wing tax protest group. As portrayed by Corcoran, Kahl and his followers hold toxic beliefs and engage in activities manifested by many supremacist groups: engaging a strict and personal Christian fundamentalist ideology to fight a Masonic-Jewish conspiracy aimed at taking over the United States, identifying the Internal Revenue Service as an agency of Satan, charging public schools with corrupting

youth through "sex" education, claiming the inherent superiority of the Aryan race, and practicing survivalism and paramilitary training.[32] This accounting by a native son of his own farm people provides a rich teaching opportunity for regional high school students to learn about a subculture in their own backyard.[33]

The bonfires of fears, faults, fundamentalisms of the white "ethnics" in both *Bitter Harvest* and *The Bonfire of the Vanities* are bonfires that have, or should have, multiracial/multicultural meaning to us all. At the core of these works is the notion that American individualism, not community, is the primal human concern to be served and honored--the antithesis of authentic multiculturalism. The Cult of Individualism is addressed in the seminal work of social research *Habits of the Heart* (1985).[34]

Habits of the Heart takes its title from de Tocqueville's classic analysis of America in the 1830's: *Democracy in America*. The "habits" are those underlying values that sum up the moral and intellectual dispositions of Americans in society. In *Habits* four white sociologists and one philosopher draw on the interviews of some 200 middle-class Americans, mostly white I gather, to uncover the contemporary American experience; that is, the meaning of American life.

The authors' analysis reveals that the early communal traditions of the nation--civic values and involvement--are being eroded and corrupted by a parallel American ethos: "individualism" (a term coined by de Tocqueville). By examining ideology, marriage, mental health, religion, politics and volunteerism, the authors empirically "measure" the influence of individualism on public and private life. While the authors take a balanced view--neither liberal nor conservative in the conventional definitions of these words--they create a moral language to create a moral philosophy. Americans, they say, do not have an adequate "language" for public life.

In my reading of *Habits*, Bellah et al. reveal middle-class Americans as out of touch, at the conscious level at least, with human values. This is demonstrated by the rapacious and cancerous individualism that witnessed in the greedy 1980s. Whether it is Wall Street or venal government bureaucrats, the "lifestyles" of consumer culture remains humanly empty. Civic involvement and commitment to public life have no room in *The Bonfires of the Vanities* crowd.

The implications for equity educators, public policy makers, and religious leaders are obvious: The transformation of our culture to a decent, fair, self-disciplined, honest, and law respecting citizenry is necessary. However, how to arrive at a moral consensus about this country's goals (without destroying our individualism which is also essential) is the dilemma. **Citizenship means commitment** to family, community, and country. If schools are expected to be agents of social change, teaching the "habits of the heart" will require more than a little tuning of the elementary and secondary curriculum. Character, excellence, and citizenship must be regenerated lest the democratic ethos itself is threatened.

As I stated at the beginning of this section, the works cited here come from my reading habits, and as such have become a part of my educational and cultural repertory, a repertory used in dealing with the complexities of human problems occasioned by race, national, or gender discrimination.

HABITS OF THE MIND: WORLDVIEWS

At the heart of every culture is a "worldview,"[35] that is, a generalized notion or set of notions about life and the world. Although not used interchangeably, **worldview, cosmology, religion** are related terms. The purpose of this section is an aside look at what we have and have not done in multicultural education relative to diverse people's belief systems. In a word,

American school administrators and teachers generally avoid the topic of teaching about religion out of either fear or ignorance.

The teaching about religion is both academically and constitutionally correct. In Abington v. Schempp, Associate Justice Tom Clark wrote for the Court:

> It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment.[36]

Albeit this reference appears to speak to Christian religion only, the fact is, the United States Supreme Court, composed mainly of white men has, in case after case, protected the separation of church and state and thus the pluralistic religious rights of United States citizens--irrespective of religious preference or non-preference.[37]

In spite of ample reasons and resources available on the teaching about religion, it is a topic that equity trainers are themselves, I have observed, marginally comfortable dealing with--when it ought to be among the first cultural issues dealt with in teaching the literatures and histories of diverse groups.

If, for instance, we are going to advance the infusion of traditional Native American culture into a state's general curriculum, one inevitably needs to discuss (teach about) Native American spirituality, which is a cosmology (religion) mainly characterized by animism, totemism, shamanism, and talismans among other elements. Else, the understanding of a traditional (Pre-European) Indian culture will be incomplete.

While the study about religion will reveal religion's positive contribution in American history--abolition of slavery, relief of chronic exploitation of labor in the late 19th Century, and the Civil Rights Movement, to name a few--religion can have its dark side.

As I stated above, in this aside, the space and direction of this paper do not allow for the full development of the idea. Suffice it to say that Brian Hall, a consultant engaged by McREL for values-leadership analysis and Anthony Giddens in his *The Consequences of Modernity*, a new and important book on social thought, both argue the same point: modernity drives multicultural/ global perspectives, whereas ethnocentrism and pre-modern cultural contexts (traditions) are localized and distrust future orientations, i.e., **change!** The historic force of modernity pulls people along, according to Giddens, inevitably compelling pluralism.[38] Prismatically, because there are so many of us who are different, we all can't have culture our own way. Whoever that first Bina was back in that Medieval "Pre-Czech" village, the odds are he only knew (met) 100 people in his entire life. Diversity was not his paradigm. As citizens of the 21st Century, how many thousands of people have each of us met and will need to meet and get along with? How many thousands do we want to meet to make our lives richer, more humane?

THE BUSINESS OF MULTICULTURALISM IN BUSINESS

Many education reformers advocate the "business model" for remedying the ills in our schools. Most of us know and understand that schools are not industries in the conventional definition of that term, and we are also aware that many of our problems in learner outcomes derive from the 19th Century industrial school model or from negative social or home effects. Be that as it may, what is business doing to address *and to use* culture diversity in its plants, offices, stores, or field operations? And, what can equity educators learn from national and transnational businesses?

First, the world of business appears to have ignored multicultural problems and opportunities for about as long as educators have. From my own experience in taking a Masters in Public Administration (1982) from the University of North Dakota, Grand Forks, I do not recall any course content or lecture emphasis on personnel management relating to race, gender, or ethnicity, and management literature was silent on multicultural issues until the late 1980's. For instance, Peter Drucker's *Managing in Turbulent Times* alluded to multinational corporations--but no mention is made of race or ethnicity as part of the turbulence.[39] Indeed, cultural diversity is a relatively new reality for managers because,

> Most traditional models of human behavior and management methods--as well as many of the recommendations in recent best-sellers such as *The One-Minute Manager* and *In Search of Excellence* are based--on implicit assumptions of a homogeneous white male work force. The most widely taught theories of motivation mirror the white male's own experience and attitudes. Some of those methods can be startlingly counterproductive when applied to women or to blacks, Asians, Hispanics or American Indians.[40]

East, West, or Middle East businesses have arrived at a new awareness:

> In a European context, it seems necessary to emphasis that any model [of personnel management] has to cover work relations at all levels of organizational life, as well as connected relationships at all levels of community life.... The Social Charter [the new model] is evidently the start of a long and painful process...which will take precedence over national (and regional) systems and rules.[41]

No room for ethnocentrism here.

Similarly, a Japanese business periodical explains cultural differences of foreign nationals, acknowledging that national behaviors (culture) drive business. This cultural/value comparison is offered:

American	**Japanese**	**Arabian**
independence	*group harmony*	*family security*
competition	*cooperation*	*compromise*
individual success	*group achievement*	*reputation*[42]

Dealing with third world workers in the Middle East is also problematic.[43]

Not to belabor the point, the best current thinking on business, like that in education, simply stated says, "The objective is not to assimilate minorities and women into a dominant white male culture but to create a dominant heterogeneous culture."[44]

THE FLAW OF IT ALL

The best published organizational science research that I read in developing this essay came from Nakiye Avdan Boyacigillen and Nancy J. Adler, Adler being cited in McREL information pieces distributed prior to this conference. Their analytical synthesis of academic management practices--historically anchored in a white male American (ethnocentric) context--helps explain why traditional training of administrators has not and will not work in a global context. In brief, their research of the academic (i.e., college and university) management tradition revealed the following:

- Current United States management training is a residue of post World War II international American monopolies which emerge without foreign competition.
- The assumption is that American management theories are universal and can be applied free of cultural contexts.
- Management research has virtually totally ignored cross-cultural or international issues.
- Attribution theory (individualism or free will vs. determinism) has not been understood by United States management schools.
- High-and-Low-Context (implicit and explicit communication codes) cultures required different communication skills.[45]

In summary, the researchers state that "organizational science has become trapped within geographical, cultural, temporal, and conceptual parochialism."[46]

To apply Boyacigiller and Adler's thesis to the McREL region, we can expect that graduate schools in educational administration, business administration, and public administration will reflect the organizational culture of its institutions of higher education where these graduate schools reside. The organizational culture of higher education in North Dakota, South Dakota, Montana, and Wyoming is predominantly white male. See Appendix B.[47]

MANAGING MULTICULTURALISM NDSEA STYLE

Believing that behavior is the measure of commitment, indeed the measure of any affirmation, what the Department of Public Instruction does under the roof of the Capitol tower after its staff arrives every day, I believe, is "managing" multiculturalism. The management consists of visibility, personnel, advocacy, support, technical assistance and training, and research.

VISIBILITY

The value of multiculturalism is publicly visible by and through State Superintendent Wayne G. Sanstead:

- Provision of testimony at the National Association of State Boards of Education field hearings on multicultural education.
- Keynote presentations at each annual North Dakota Multicultural Symposium.
- Endorsement and support of the National Endowment for the Humanities Summer Institute on Modern American Religion.[48]

While it would seem that these are largely ceremonial activities, we all acknowledge that ceremony is both symbol and substance. Many conservative elements of the North Dakota public have questioned the multicultural initiatives of Dr. Sanstead.

PERSONNEL

The hiring practices of the Department have included the active recruitment of people of color. The Department currently has two of its ten Instructional Units headed by people of color and four of the ten are headed by women. Currently the Department has four Native American women in professional positions. A historic problem in the Department is the inability to attact and retain qualified minority staff because the SEA is not competitive regionally in salary and benefits. For the first time in the history of DPI, the Department persuaded the 1991 North Dakota Legislative Assembly to fund with State money the new position of Director of Indian Education.

ADVOCACY AND SUPPORT

The administration and staff are establishing a positive multicultural advocacy record:

- Grant award from the John D. and Catherine T. MacArthur Foundation/American Association of Higher Education grant to form a North Dakota Multicultural Alliance (1989)
- Support of the founding of the North Dakota Multicultural Association (1990)
- Department personnel preparation and presentation hearing testimony before various committees of the 1991 Legislative Assembly to establish the Martin Luther King, Jr. Holiday. HB 2489 is now law.

TECHNICAL ASSISTANCE AND TRAINING

The Special Projects Unit has taken Departmental leadership in a number of multicultural training programs:

- Respecting Ethnic and Cultural Heritage (REACH)
- Gender/Ethnic Expectations and Student Achievement (GESA)

- Job Service of North Dakota and DPI cultural awareness training for Job Service personnel. (A national award for excellence recognition)

- An annual Indian Youth Leadership Institute for 80-100 Native American 8th-11th graders.[49]

POLICIES

The Department, admittedly, needs to establish and promulgate policies to guide schools in multicultural education. Multicultural policies are not singular, however, in this need. Much work lies ahead.

RESEARCH

The Department's concern about cultural diversity in North Dakota classrooms resulted in two research studies:

- *Native Americans and Educational Leadership: A Needs Assessment (1988).*

One hundred sixty one Native American teachers were surveyed to assess the pre-professional needs of Native American teachers and their interest in educational administration training and to plan their Leadership in Educational Administration Development (LEAD) programs.

- *The Impact of Multicultural or Indian Education Courses on the Classroom Instruction of Teachers in North Dakota (1989).*

This study led to the formation of a statewide Indian Education Task Force for the improvement of curriculum to include Native American culture. Senate Bill 2003 providing $50,000 for this purpose passed and was signed by the Governor.

CONCLUSION

Education, as we all know, with its mind expanding and civilizing influence, is our best hope of dealing with the issues of cultural diversity. In this, I believe we have to be First Amendment absolutists. Yes, we must allow people to say outrageous and stupid things--and then try to persuade them toward tolerance or at least tolerance bordering on indifference, that violates no one's civil and human rights. Insisting on ethnocentrisms or politically correct orthodoxies, holding parochialisms (either national or tribal), and invoking self-segregating behaviors will only delay the day when we are a multicultural society in the best sense of the term.

ENDNOTES

The opinions expressed in this essay are my own and no inference should be made that State Superintendent Wayne G. Sanstead and Assistant Superintendent Ron Stastney either endorse or deny them.

I specifically want to recognize Susan Pahlmeyer, Head of Reference Services - North Dakota State Library, for an exceptional job of providing research services and acquiring materials for this essay.

Further, I thank Nancy S. Blom, Research Associate - North Dakota University System; Pat McQuisten, University of Wyoming; Steve Lindstrom, South Dakota Board of Regents; and Mary Booth, Administrative Secretary, Montana University System for gathering data from their individual state personnel profiles.

1. Albert Camus, *The Plague* (New York: The Modern Library, 1948), 120-121.

2. John McCormick and Bill Turque, "America's Outback," *Newsweek*, (October 9, 1989), 76.

3. See Deborah Epstein Popper and Frank J. Popper, "The Great Plains: From Dust to Dust to Dust," *Planning*, (December, 1987) and Ruth Eckdish Knack, "The Poppers Strike a Nerve," *Planning*, (May 1990).

4. See *Population Change in North Dakota 1970-1990 Report No. 15*, (April 1991), and *North Dakota Population Projections by Age and Gender, 1990-2000 Report No. 14* (November 1990), North Dakota Census Data Center. Department of Agricultural Economics, North Dakota State University, Fargo, North Dakota, for data on fertility rates, census counts by race, gender, age, and projections.

5. William C. Sherman, *Plains Folks: North Dakota's Ethnic History*. (Fargo, North Dakota: The North Dakota Institute for Regional Studies, 1986) 4.

6. Ibid.

7. Ibid, 5.

8. Three broad purposes of public school curriculum--enculturation, interpersonal relations, and citizenship--are advocated by John I. Goodlad, *What Schools Are For* (University of California, Los Angeles: Phi Delta Kappa Education Foundation, 1979). See *Multicultural Education: Commitments, Issues and Applications*, Carl A. Grant, ed., (Washington, DC: Association for Supervision and Curriculum Development, 1977) for a discussion of what the best hope of multicultural education--i.e., developing human potential--was in the early days before the current hardened and often stratified debates.

9. Jerry Adler, "Heeding the Calling of the Drums," *Newsweek* (June 24, 1991) 52-53. Richard Stengel, "Band the Drum Quickly," *Time* (July 8, 1991) 58. Lance Morrow, "The Child is Father of the Man," *Time* (August 19, 1991) 52-53.

10. Leah J. Dickstein, MD, "Men's Changing Social Roles in the 1990s: Emerging Issues in the Psychiatric Treatment of Men," *Hospital and Community Psychiatry* (July 1991) 701-705.

11. Sherman, 305-322.

12. A. H. Hermann, *A History of the Czechs*. (London: Penguin Books, 1975) 8. As for the notion of ethnic purity, the concept has virtually no currency, other than with the Neo-Nazis and their ilk. To see how cultures have rubbed off on one another in the 17th - 20th Centuries in North Dakota--Indian on Indian, Indian on European, and European on Indian--see Mary Jane Schneider, *North Dakota's Indian Heritage* (Grand Forks, North Dakota: The University of North Dakota Press, 1990); C. L. Dill, *Early Peoples of North Dakota* (Bismarck, North Dakota: State Historical Society of North Dakota, 1990); Elwyn B. Robinson, *History of North Dakota* (Lincoln, Nebraska, University of Nebraska Press, 1966). For instance, if it were not for French explorers and traders in Canada and the Upper Midwest, the Metis culture with its Mitchif language would not exit as we know it today.

13. That multicultural education needs priority attention in the national agenda is summarized by a recently study at Kansas State University. See "Creating a Multicultural School Environment: Programs and Conference Ideas for Responding to Teacher and Administrator Needs," in *Education for a Multicultural Society: A New Agenda for Continuing Higher Education*, Proceedings of the Fifty-First Annual Meeting-Association for Continuing Higher Education. (San Bernardino: California State University, November 12-15, 1989). The Rural Clearinghouse for Education and Development, Kansas State University, study of 420 institutions of teacher training is summarized in eight major findings listed in Appendix A.

14. Paul Gray, "Whose America?" *Time*, (July 8, 1991).

15. Ibid, 17.

16. Gilbert T. Sewell, "Common Culture and Multiculture," *Social Studies Review*, (Winter 1991) 2. For a discussion of cultural dominance, the internationalization of American Life, and the decline of American hegemony in the American education context, see Lee F. Anderson, "A Rationale for Global Education," in Kenneth A. Tye, ed. *Global Education: From Thought to Action*, (Alexandria, Virginia: Association for Supervision and Curriculum Development, 1990). Similarly, Theodore R. Sizer sees an essential benefit of international education the shedding of national chauvinism, *NASSP Bulletin* (January 1990) 35.

17. Arthur M. Schlesinger, Jr., *The Disuniting of America: Reflections on a Multicultural Society* (New York: Whittle Communications, 1991) 24.

18. Diane Ravitch, "Diversity and Democracy: Multicultural Education in America," *American Scholar*, Spring 1990, 46.

19. Ibid, 46-47.

20. Diane Ravitch, "History and Self-Esteem," *History Matters!* The Bradley Commission on the History of Schools, February 1990, 1.

21. Diane Ravitch, "What's At Stake with Multicultural Education," *Clipboard*, (New York: Center for Educational Information, Manhattan Institute, No. 4, February 15, 1990) 2.

22. Meg Greenfield, "The Fellowship of Falsehood," *Newsweek*, July 8, 1991: 68.

23. Thomas Bender, "Public Culture: Inclusion and Synthesis in American History," in *Historical Literacy. The Case for History in American Education*, Paul Gagnon, ed. (New York: MacMillian Publishing Company, 1989), 200.

24. Ross E. Dunn, "Central Thomas for World History," in *Historical Literacy: The Case for History in American Education*, Paul Gagnon, ed. (New York: MacMillian Publishing Company, 1989), 219.

25. Debra Viadero, "New York Regents Weigh Report on 'Multicultural' Curriculum," *Education Week*, July 31, 1991, 28,35.

26. Thomas Sobol, "Understanding Diversity: Summary of Recommendations" (Albany, New York: The State Education Department, July 15, 1991.)

27. See E.D. Hirsch, Jr., Cultural Literacy: *What Every American Needs to Know* (Boston: Houghton Mifflin Company, 1987), and E.D. Hirsch, Jr, et al., *The Dictionary of Cultural Literary* (Boston: Houghton Mifflin Company, 1988).

28. See Rick Simonson and Scott Walter, eds., *Multi-Cultural Literacy: Opening the American Mind*, (St. Paul: Gray Wolf Press, 1988). See W. David Watts, et al., "Patterns of Social Fragmentation and Cohesion: The Social Context of 21st-Century Education for Citizenship", in *Citizenship for the 21st Century*, William T. Callahan, Jr. and Ronald A. Banaszak, eds., (Bloomington, Indiana: Educational Resources Information Center, 1990).

29. Molefi Kete Asante and Diane Ravitch, "Controversy Multiculturalism: An Exchange" *The American Scholar*, (Spring 1991) 267-276.

30. See Michael Allen Hoffman, "In Search of the First Egyptians" *Humanities* (Washington, DC: National Endowment for the Humanities, January/February 1989) 4-7 for a discussion of Predynastic chronology of ancient Egypt and its Neolithic peoples. Also see Lance Morrow, "The Provocative Professor," *Time*, August 26, 1991, 19-20, for Leonard Jefferies, Chairman of the African-American studies at New York's City College, Afrocentric observation of Diane Ravitch whom he names variously a 'sophisticated Texas Jew,' 'a debonair racist,' and 'Miss Daisy.' Further, according to Jefferies, whites are 'pathological,' 'dirty,' 'dastardly, devilish folks,' 'ice people,' 'Europeans, colonizers, oppressors, the cold, rigid element in world history.'

31. James Corcoran, *Bitter Harvest - Gordon Kahl and the Posse Comitatus: Murder in the Heartland*. (New York: Viking, 1990).

32. See "Hate, Violence, and White Supremacy: A Decade in Review 1980-1990," *Klanwatch Intelligence Report #47*, December 1989, for a review of organized race hate violence in America, profiles of key white supremacist leaders, and a United States map with locations of the following groups: Klan, Neo-Nazi, Identity, Posse Comitatus, Skinheads, and others.

33. Janice M. Schultz, "Bitter Harvest: A Study of Religion and Terrorism," in *Modern American Religion: A Collection of Teaching Units*, Clarence A. Bina, ed. (Bismarck, North Dakota: North Dakota Department of Public Instruction, May 1991). 75-82.

34. Robert N. Bellah, et al. *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985).

35. Worldview, or, more accurately, worldview analysis has been used in the study of theology, philosophy, and literature since at least the late 18th Century. Only recently has the term "worldview" been appropriated by the social sciences and with it a constricted meaning.

36. *Religion in the Public School Curriculum* (Alexandria, Virginia: Association for Supervision and Curriculum Development, 1987.)

37. Charles H. Whittier, "Religion in the Public Schools: Pluralism and Teaching About Religions," *CRS Report for Congress*, February 15, 1989. David M. Ackerman, et al., "Religion in the Public Schools: Judicial Decisions," *CRS Report for Congress*, November 30, 1988.

38. Anthony Giddens, *The Consequence of Modernity* (Stanford, California: Stanford University Press, 1990).

39. Peter F. Drucker, *Managing in Turbulent Times* (New York: Harper and Row, 1980).

40. Lennie Copeland, "Learning to Manage a Multicultural Work Force," *Training and Resource Development*, May 1988, 50.

41. Keith Thurley, "Towards a European Approach to Personnel Management," *Personnel Management*, September 1990, 57.

42. Farid Elashmaw, "Multicultural Management: New Skills for Global Success," *Tokyo Busness Today*, February 1991, 54.

43. Adran Enshassi and Roger Burgess, "Managerial Effectiveness and The Style of Management in the Middle East: An Empirical Analysis," *Construction Management and Economics*, 1991, 9, 79-92.

44. R. Roosevelt Thomas, Jr. "From Affirmative Action to Affirming Diversity," *Harvard Business Review*, March-April 1990, 114.

45. Nakiye Audan Boyacigiller and Nancy Adler, "The Parochial Dinosaur: Organizational Science in a Global Context," *Academy of Management Review*, 1991, Vol 16. No. 2, 262-290.

46. Ibid, 278.

47. Data provided by the higher education systems of North Dakota, South Dakota, Montana, and Wyoming.

48. Clarence A. Bina, "Modern American Religion: Exploring Fundamentalism on the Frontier," *Religion and Public Education*, Spring/Summer 1990, 249-253.

49. Clarence A. Bina, "Youth Leadership for Native Americans," *The Toastmaster*, April 1991, 20-21.

APPENDIX A

Findings on 420 Teacher Training Institutions Relative to Multicultural Education

Rural Clearinghouse for Education and Development
Kansas State University - Manhatten, Kansas

FINDINGS ON 420 TEACHER TRAINING INSTITUTIONS RELATIVE TO MULTICULTURAL EDUCATION

1. No excellent training model worth replication existed anywhere;
2. The term "multicultural" means different things to different people;
3. Most pre-service training consisted of one course in multicultural awareness;
4. Efforts to offer cross-cultural education were limited to programs that were multicultural or bilingual in nature;
5. Little networking of educators in this area was evident;
6. States that are ethnically homogeneous didn't see any reason to have multicultural issues addressed;
7. Few linkages exist between pre-service and in-service training; and
8. Few distinctions are evident regarding how rural and urban settings would affect multicultural practices.

APPENDIX B

Administrative Positions by Gender and Race

NORTH DAKOTA UNIVERSITY SYSTEM

Administrative Positions by Gender and Race

(as of May 1991)

Administrative Positions	MALE						FEMALE						GRAND TOTAL
	White	Native American	Black	Asian	Hispanic	Total	White	Native American	Black	Asian	Hispanic	Total	
Presidents	8	0	0	0	0	8	0	0	0	0	0	0	8
Vice-Presidents	25	0	0	0	0	25	2	0	0	0	0	2	27
Asst/Assoc VP	1	0	0	0	0	1	2	0	0	0	0	2	3
Deans	32	0	0	0	0	32	7	0	0	0	1	8	40
Asst/Assoc Deans	8	1	0	0	0	9	2	1	0	0	0	3	12
Chairs	108	0	0	2	0	110	16	0	0	0	0	16	126
TOTAL	182	1	0	2	0	185	29	1	0	0	1	31	216

Note: Includes Extension Service, Main Experimental Station, and Medical Center.

MONTANA UNIVERSITY SYSTEM

Administrative Positions by Gender and Race

(as of August 1991)

Administrative Positions	MALE						FEMALE						GRAND TOTAL
	White	Native Americas	Black	Asian	Hispanic	Total	White	Native Americas	Black	Asian	Hispanic	Total	
Presidents	6	0	0	0	0	6	0	0	0	0	0	0	6
Vice-Presidents	11	0	0	0	0	11	5	0	0	0	0	5	16
Asst/Assoc VP	6	0	0	0	0	6	1	0	0	0	0	1	7
Deans	23	0	0	0	0	23	3	0	0	0	0	3	26
Asst/Assoc Deans	11	0	0	0	0	11	5	0	0	0	0	5	16
Chairs	80	1	0	1	0	82	11	0	0	0	0	11	93
TOTAL	137	1	0	1	0	139	25	0	0	0	0	25	164

SOUTH DAKOTA BOARD OF REGENTS SYSTEM

Administrative Positions by Gender and Race

(as of June 30, 1991)

Administrative Positions	MALE						FEMALE						GRAND TOTAL
	White	Native American	Black	Asian	Hispanic	Total	White	Native American	Black	Asian	Hispanic	Total	
Presidents	5	0	0	0	0	5	1	0	0	0	0	1	6
Vice-Presidents	10	0	0	0	0	10	2	0	0	0	0	2	12
Asst/Assoc VP	3	0	0	0	0	3	0	0	0	0	0	0	3
Deans	29	0	0	1	0	30	5	0	0	1	0	6	36
Asst/Assoc Deans	16	0	0	0	0	16	0	0	1	0	0	1	17
Chairs	92	0	0	1	0	93	11	0	0	1	0	12	105
TOTAL	155	0	0	2	0	157	19	0	1	2	0	22	179

University of Wyoming[a]

Administrative Positions by Gender and Race

(as of November 6, 1990)

Administrative Positions	MALE						FEMALE						GRAND TOTAL
	White	Native American	Black	Asian	Hispanic	Total	White	Native American	Black	Asian	Hispanic	Total	
Presidents	1	0	0	0	0	1	0	0	0	0	0	0	1
Vice-Presidents[b]	13	1	0	0	0	14	1	0	0	0	0	1	15
Asst/Assoc VP[c]	0	0	0	0	0	0	0	0	0	0	0	0	0
Deans	8	0	0	0	0	8	1	0	0	0	0	1	9
Asst/Assoc Deans	12	0	0	0	0	12	5	0	0	0	0	5	17
Chairs	63	0	0	2	0	65	8	0	0	0	0	8	73
TOTAL	97	1	0	2	0	100	15	0	0	0	0	15	115

[a]Data represent University of Wyoming administrative positions and not a state system summary.

[b]Due to the presentation of the available data, Assistants to the President and Associate Vice-Presidents are included with Vice-Presidents.

[c]Associate Vice-Presidents included with Vice-President count.

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NORTH DAKOTA, MONTANA, AND SOUTH DAKOTA
STATE SYSTEMS OF HIGHER EDUCATION

Administrative Positions by Gender and Race

Administrative Positions	MALE						FEMALE						GRAND TOTAL
	White	Native American	Black	Asian	Hispanic	Total	White	Native American	Black	Asian	Hispanic	Total	
Presidents	19	0	0	0	0	19	1	0	0	0	0	1	20
Vice-Presidents	46	0	0	0	0	46	9	0	0	0	0	9	55
Asst/Assoc VP	10	0	0	0	0	10	3	0	0	0	0	3	13
Deans	84	0	0	1	0	85	15	0	0	1	1	17	102
Asst/Assoc Deans	35	1	0	0	0	36	7	1	1	0	0	9	45
Chairs	280	1	0	4	0	285	38	0	0	1	0	39	324
TOTAL	474	2	0	5	0	481	73	1	1	2	1	78	559

Note: Most recent available data (ND-May, MT-August, SD-June, 1991).

North Dakota, Montana, South Dakota Systems and the University of Wyoming[a]

Administrative Positions by Gender and Race

Administrative Positions	MALE						FEMALE						GRAND TOTAL
	White	Native American	Black	Asian	Hispanic	Total	White	Native American	Black	Asian	Hispanic	Total	
Presidents	20	0	0	0	0	20	1	0	0	0	0	1	21
Vice-Presidents[b]	59	1	0	0	0	60	10	0	0	0	0	10	70
Asst/Assoc VP[c]	10	0	0	0	0	10	3	0	0	0	0	3	13
Deans	92	0	0	1	0	93	16	0	0	1	1	18	111
Asst/Assoc Deans	47	1	0	0	0	48	12	1	1	0	0	14	62
Chairs	343	1	0	6	0	350	46	0	0	1	0	47	397
TOTAL	571	3	0	7	0	581	88	1	1	2	1	93	674

[a]Data represent University of Wyoming administrative positions and not a state system summary.

[b]Due to the presentation of the available data for the University of Wyoming, Assistants to the President and Associate Vice-Presidents are included with Vice-Presidents.

[c]Associate Vice-Presidents included with Vice-President count for the University of Wyoming.

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